

THE

COMMON SCHOOL JOURNAL.

NEW SERIES.

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TEACHERS' INSTITUTES.

We have been absent a few weeks conducting several of these important conventions in neighboring States, and especially in Maine, where one is held in each of the thirteen counties every year, and where it is the duty of the Board of Education to hold them, and not to wait for applications for them as with us. Four have already been held in the western counties of Maine, and they have averaged nearly two hundred teachers each. It will not become us to speak of the quality of the instruction, but we may say that it is such as is given in our Normal Schools, and it is given to such as can not, from circumstances, attend those schools.

We have not found the teachers of Maine in any respect inferior to those of Massachusetts, but we have found there, as here, the same deficiency in the elements of every branch required to be taught in our Common Schools; the same preëminence given to arithmetic, and the same absence of instruction in human physiology and morals. Most of the teachers, too, are young, and inexperienced, and evidently have become teachers, not to devote their lives to the work, but to gain wherewith to get into some profession, or some business, more profitable, and holding out a better promise of influence and respectability.

It is evident that until something is done to make it an object for the young and talented to devote themselves, body and soul, to the art and science of instruction, our Common Schools cannot advance far beyond their present very low condition. For the last two hundred years, but little has been done to raise the standard. One or two branches of

study have been added, and a little improvement has been made in the methods of teaching ; but it is to be feared that the additions have been made at the expense of the branches before more thoroughly taught, and the improvements are not generally adopted.

Something lies like an incubus upon our Common Schools, and he will do a favor to the world who shall point out what it is, and show how it may be removed. We have just hinted at the evil arising from the youth and inexperience of the great mass of our teachers, and this is an evil second to none in importance, but its removal is more difficult than may at first appear. The light that has been thrown upon the defects of our school system within a few years, has led some towns to make more liberal appropriations ; and there can be no doubt that we have more good teachers than ever before ; but the number of such is so small yet as to be but a poor ground for hope, and the standard they have reached falls almost infinitely short of that which an intelligent, provident, and Christian people should propose. The chief improvement has been made in the matter of Arithmetic, and this, probably, is more thoroughly taught than ever before ; but it has always been the chief study in our Common Schools, and our Committees, in examining teachers, have asked ten questions in arithmetic to one in morals, in manners, and in ability to govern a school or their own spirits, or in ability to speak and write with ease and elegance their own tongue. The intellect has almost exclusively received the attention of the teacher. The memory of words has been cultivated to an enormous extent, so that for years the ability to commit words to memory was the test of scholarship. In the meantime, the heart has been neglected, the affections have been allowed to run wild ; the elements of good manners, courtesy, morality, reverence, piety, have been little regarded ; the teacher has not always been a model gentleman or lady, an exemplary Christian, fearing God, loving his pupils, and feeling the deep responsibility of his office.

There never was a time when the importance of thorough education was more indispensable, not merely in the elements usually taught, but in those higher matters, without which there is no security for our peace, our liberty, or our progress towards that millennium, which is still a dream of hope only, although so easily brought on, if all men were what they may be made. The influx of ignorant and vicious foreigners, unparalleled as it is in the history of the world, requires that our school system should be reinvigorated, if not new modelled ; for we have not only to educate our own children as before, but to protect them against contamination, and we must

educate the new comers also ; for if we can not rise to that height of philanthropy, which would make us thank Heaven for the opportunity afforded us to cherish, protect, and instruct these distressed immigrants,—*we must educate them in self-defence.* We must adopt the great Apostle's scale, too, and add virtue to knowledge, or our institutions will not long exist to bless them or ourselves.

Our school system is no longer adapted to the times ; not only are the teachers incompetent, but the supervision is more so ; and the insufficiency of the annual appropriations, increased as they have been in some towns, are still too small to afford any reasonable hope of such an elevation of the standard as is called for by every consideration of interest and common prudence, to say nothing of the higher motives of benevolence and religion.

We trust that Maine will not be behind her sister states in Christianity, and in improving her system of schools ; and any one who views, as we are doing, her people and her resources, will say, that the latter are adequate to the most glorious enterprises that can occupy the hearts of the former.

LONDON THIEVES' CONVENTION.

If anything more is needed to show the imperfections of the criminal code of Christian countries, and the need of an entire reform based upon *Prevention* rather than *Punishment*, we think the following account of an abortive, though highly benevolent attempt to benefit the thieves of London must be sufficient.[Ed.]

The following description of a meeting of thieves, held in London, surpasses all that ever yet was placed on the records of history, and shows us what might be done if men were only wise. All the Bow-street officers and thief-takers in the metropolis could not have brought together 207 thieves in a month ; but love,—the will to do them good, and the confidence won by one Christian man,—drew them voluntarily together to listen to words of hope and promise, and to behold the glimmerings of a better future. This meeting is one of the most serious phenomena of the age, and is calculated to produce much reflection upon our social condition, and to widen much the circle of general charity. We extract the account from the *Era* of November, 1848.

“ Every body has heard of the Ragged Schools, and most people know that Lord Ashley is their principal promoter. Now, there is what is termed the London City Mission, es-

established for the purpose of supporting Ragged Schools, and employing missionaries to reform people living amongst us of humble callings and of all ages. One of these missionaries is Mr. Jackson, of the Rag Fair and Rosemary-lane district. His house is open to all who choose to visit him in search of advice and assistance; and between June and December 1847, so many as 2343 calls upon him were made by children and young persons. People at all acquainted with the neighborhood to which Mr. Jackson's zealous, pious, and philanthropic labors are confined, will not be surprised to learn that he is termed the 'Thieves' Missionary,' a distinction of which he is, doubtless, by no means ashamed, and one which he has been at much pains to obtain. He is, in fact, in the confidence of the thieves of London—a confidence profitable to them, to him, and to the whole community.

"The fact that half a dozen pickpockets occasionally drop in and take tea and pray with him and his respectable family, or that he, a moral man, and a Christian, goes openly into dens of infamy, and familiarises himself with sin in its most sickening shape, (and these be facts,) is not so striking as is the evidence of the existence of such cool outlaws, and such deliberate crime, as those to which we allude.

"It occurred to Mr. Jackson, upon the receipt of Lord Ashley's speech, spoken in the House of Commons, in June last, that some of his 'young friends' might desire to emigrate 'at the expense of the Government,' but not after the manner in which culprits usually leave the mother country. He accordingly put the question to one of them, the answer was, 'I should jump at it!' Thus encouraged, he made further inquiry among his wicked associates, and shortly afterward, Mr. Jackson was sent for by a number of thieves lodging in a court adjacent to the district called Blue Anchor Yard. He went, and they expressed themselves extremely desirous to know whether any hope could be held out of their obtaining an honest livelihood, however humble, in our colonies, instead of continuing to pursue their present criminal course in this country, from which they found it now almost an impossibility to extricate themselves. 'It would,' said they, 'be a capital thing for chaps like us.'

"Of course the matter was seriously discussed, and we ask any thinking man, whether a scene more interesting can be imagined than that wherein the moral and religious champion stood, surrounded by the lawless gang of castaways, the miscreants, whose hands and fingers were against everybody, and at whom every man's (particularly every policeman's)

hand or finger was directed? Mr. Jackson informed his audience that Lord Ashley was about to honor him with a visit, and he would have much pleasure in introducing them to his lordship. The Irish Free School was fixed on as the place of meeting, and on the evening of Thursday, July 27, 1848, the convicted felons, vagrants, and known thieves, assembled together to the number of two hundred and seven, for the purpose of consulting Lord Ashley as to the best means for bettering their condition. Two hundred and seven thieves! Even Mr. Jackson was not prepared for this. It was a meeting that had never taken place since Spartan boys had ceased to congregate. Two hundred and seven professed thieves surrounding half a dozen honest men was a sight worthy of all the metropolitan magistrates and the entire police force. The 'City Mission Magazine' says, with becoming candor, coolness, and gravity—'Several of the *best known* and *most experienced thieves* were stationed at the door, to prevent the admission of any *but thieves*. Some four or five individuals, who were *not at first known*, were subjected to a more public examination, and only allowed to remain on their *stating who they were*, and being recognized as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of getting into trouble, as they call it, or in other words, of being taken up for their crimes, if discovered, to ascertain whether any one who could betray them was present.

"How will it be supposed that the meeting was opened? Why, with a hymn, and then a prayer. And the writer in the Magazine, who was one of the few honest men present, shrewdly says, 'What was the real state of the hearts of those present, while these devotional exercises were proceeding, it is, of course, impossible for any man to say.' Who, indeed, shall fathom the heart of man?

"An address was next read to Lord Ashley, setting forth the nature and object of the meeting, and the characters of those who attended it, together with the result of the reader's previous exertions in the cause of reformation. From that it appeared that rehearsals or trials had previously taken place, and when they met *only* one hundred and thirty-eight avowed thieves were present. We extract from a table the results of inquiries made upon that occasion:—

Number of individuals present	138
How many of you have been in prison?	138
Have all of you been in prison for theft? . . .	138

How many of you ascribe your fall to intoxicating liquors ?	27
How many of you are abandoned by your friends, who might help you ?	21
How many of you have friends who cannot help you ?	83
How many of you have friends who would help you if they knew your present state ?	5
Are you willing to give up thieving and go to work ?	138
How many of you have mothers living ?	14
How many of you have a father living ?	17
How many of you are married ?	4
How many of you sleep in unions ?	69
How many of you ascribe your present ruin to sleeping in the casual ward ?	42
How many of you are likely to get into trouble ? .	138
How many of you are willing to emigrate ? . . .	137
How much do you get for every pound's worth of goods ? Five shillings in the pound, if we are not known ; but if we are known, ten shillings in the pound.	

" The above is an important document. We leave the reader to ponder over it, and the intelligent mind will find there more to engage it than we have space to point out, or ability to describe. One hundred and thirty-eight of our fellow creatures in the prime of manhood, thieves by trade, self-acknowledged felons, ready to abandon their unlawful pursuits, and in this Christian, moral, liberal, and enlightened age, actually incapable of discovering how to be honest, and live ! Out of 372, 278 had received no education, and their times of imprisonment varied from one to twenty-seven times, while two forgot how many times they had been incarcerated. But we must hasten to a close. What was to be said to the two hundred and seven confessed and convicted rogues then and there ? What was to become of them after the party broke up ? Lord Ashley is a practical philanthropist, a Christian gentleman, a legislator, and a lord. He has a heart and a head that reflect credit upon human nature. He is an ornament to society and a blessing to mankind, but he must have felt and deplored his individual helplessness ; here he must have seen the magnitude of his task and the littleness of his power. He addressed his hearers, we are told, ' carefully and judiciously.' No record was kept of his speech. He expressed his willingness to befriend them as it was his duty to do. His lordship candidly told them, that there was little hope for them here, and recommended them to turn their attention to the back settlements of the New World. Suggestive of levity as may

be these particulars, there is something so serious, so solemn, associated with them, that the jeer sinks to a sigh, and we say, 'Alas, for frail humanity! Alas, for wayward man!' Lord Ashley could promise them nothing; and the sternness, consequent upon a consciousness of their unworthiness, probably melted into pity as he looked around upon the upturned faces of the prodigal, the profligate, the abandoned, the hopeless, the drowning men clinging to straws, the doomed, the guilty. The gallows loomed in the distance of thought, the hulks were ready.

" 'Mutual aid' was what his lordship most recommended,—self-reliance, self-sacrifice, a relinquishing of their old practices, and new resolves for the future.

" 'But how,' said they, 'are we to live till our next meeting? We must steal, or die.' One of the party arose and said, 'My lord, and gentlemen of the jury,* prayer is very good, but it will not fill an empty stomach.' There was a general response of 'Hear, hear;' and the 'directors of the meeting,' we are told, 'were in considerable difficulty.' One thief hereupon came forward, and recounted how he had forsaken his criminal calling, and travelled to Exeter on foot, in search of employment, and back again to Mr. Jackson, who received him footsore and faint, and relieved him. Step by step, with evidence of repentance, must those rise who do emerge from their position; but without aid of some kind how few will escape the fate to which they are hastening. Those who were present felt this, for a sum of money was contributed on the spot, and thirteen of those who were present are now in the wilds of Canada. Our readers must draw their own comments from these facts."

Are we not right when we say that true courage and true glory belong to the heroes of philanthropy? And shall not our Lord have rewards sufficient for men who, like Jackson, follow in the footsteps of their Master, keeping company with the vilest of sinners, and being willing to be thought of no account that perishing souls may be saved?

Dickens, in his new story of David Copperfield, says, "The empty dog-kennel was filled with a great dog who sprung out to get at me." An Hibernian might well ask if it was not a bull-dog? In the same story he also says, "The servant began to be less with us of an evening than she had been." Of course she occupied less space each successive evening, and was in no danger of filling the room, as the dog did his kennel.

* This is literally true.

THE WITHERING LEAVES.

BY T. BUCHANAN REED.

The Summer is gone and the Autumn is here,
 And the flowers are strowing their earthly bier
 A dreary mist o'er the woodland swims,
 While rattle the nuts from the windy limbs;
 From bough to bough the squirrels run
 At the noise of the hunter's echoing gun,
 And the partridge flies, where my footstep heaves
 The rustling drifts of the withering leaves.

The flocks pursue their southern flight,—
 Some all the day and some all night;
 And up from the wooded marshes come
 The sounds of the pheasant's feathery drum.
 On the highest bough the mourner crow
 Sits in his funeral suit of woe;—
 All Nature mourns,—and my spirit grieves
 At the noise of my feet in the withering leaves.

Oh! I sigh for the days that have passed away,
 When my life like that year had its season of May;
 When the world was all sunshine and beauty and truth,
 And the dew bathed my feet in the valley of youth.
 Then my heart felt its wings, and no bird of the sky
 Sang over the flowers more joyous than I.
 But youth is a fable,—and beauty deceives;—
 For my footsteps are loud in the withering leaves,—

And I sigh for the time when the reapers at morn
 Came down from the hill at the sound of the horn,—
 Or when dragging the rake I followed them out,
 While they tossed their light sheaves with their laughter about;
 Through the field, with boy-daring, barefooted I ran;
 But the stubbles foreshadowed the path of the man!
 Now the uplands of life lie all barren of sheaves,
 While my footsteps are loud in the withering leaves.

[Philadelphia North American.]

BOTH, EACH, EITHER.

Among the innovations which are *being introduced* into our language, no one, perhaps, is less needed than that which tends to confound the meaning of the words that head this article. If anything is well settled by the best usage, it is, that *each* means *one of several*, while *either* means *one of two*, and never should be substituted for *each* or *both*. If the misuse of *either* were confined to careless writers, we should not say a word about it; although we know that even careless writers and speakers, by repeating an error, may establish a sort of usage, to which even correct speakers and writers often submit.

A few examples, drawn from popular writers, will expose the error, against which we would warn young grammarians.

Dickens says, "On *either* hand were long black tiers of colliers."—(*Each*.)

"Then came the trim edged fields on *either* hand."—(*Each or both*.)

"Nell and her grandfather walked next him on *either* hand."—(One on *each* hand.)

"Plants were arrayed on *either* side of the path."—(*Each* side.)

"They both stood wagging their heads at each other on *either* side of the post."—(*Each* side.)

"The wind came rattling covertly among the brambles on *either* hand."—(*Each* hand.)

In the beautiful tale of Zenobia we find the following sentences:—

"We turned and saw Zenobia having on *either* side Longinus and Zabdas."—(This seems to mean that both Longinus and Zabdas were on the same side, and kept shifting their position from side to side; but the excellent author meant that one was on each side of the queen.)

"The light troops of *either* army encountered."—(*Both* armies.)

"The roads on *either* hand were strowed with bodies of the slain."—(*Both* hands.)

"The towers, which, on *either* side, flanked the gateway, were particularly magnificent."—(On *each* side.)

Miss Sedgwick, we trust, inadvertently says,—

"The beautiful ruins of two castles are at *either* extremity of the view."—That is, *both* are at whichever extremity the beholder prefers!

We have found in other writers, whose names we have omitted in our notes, the following examples.

"The Old and New Testaments are *either* the word of God."

"Her hair, parting over her forehead, fell toward *either* eye."—(The author meant towards *each* eye, and not toward either, as the wind happened to blow it.)

"Cromwell defeated the views of *either* party."—(*Both* parties.)

We could enlarge this list so that those who love to accumulate authorities for error, might bring our list to prove a wrong; but we trust these examples are sufficient to put learners and teachers on their guard against a growing abuse.

We know it will be said that there is good authority among the best writers for this use of *either*, and we shall be referred to our matchless version of the Bible. Our reply is, that, un-

til very lately, good usage had drawn a distinct line between *each*, *either*, and *both*, and any relapse into the old practice of confounding them is unnecessary and injurious.

Another peculiar use of the word *either*, which is comparatively harmless, should be avoided by him who would be perfect. The following examples are from Dickens :

"I acknowledge no relations, nor need you *either*," said the dwarf."

"Perhaps you wished to speak to me sir?" "No, sir, I did not do that *either*."

"He was all in one, and yet not exactly any of them *either*."

"The preparations within doors had not been neglected *either*."

"Both gentlemen were from home, nor was Miss Sally at her post *either*."

"He can hardly believe it *either*," said Sampson, nor nobody will."

"Though that was not quite the best *either*."

"I don't know that it is much of a peculiarity *either*."

Here a negative seems to be placed with *either* to supply the place of *neither*.

In a late periodical, edited by a scholar, we find the following, which really beats Dickens :

"Many are suffered to grow up, nobody knows how, nor cares any great, *neither*."

It will be seen that the word *either* in the latter class of examples is little more than an expletive. Sometimes a negative seems to be placed with *either* to make it equivalent to *neither* ; but as *nor* is, like *neither*, a contraction of *no other*, the difficulty is not removed by this consideration. It is better to avoid using the word *either* in such cases.

If such writers as have been named allow such errors to escape them, how deplorable must be the condition of that literature which constitutes the chief reading of the mass of young persons, and how great is the danger that our beautiful language, instead of advancing towards perfection, is fast tending to corruption and decline.

FEMALE TEACHING.

A friend has kindly sent us "A Report on Female Teaching, delivered before the Oxford (Me.) Teachers' Association, by Miss V. Howard," and we take pleasure in laying a few extracts from it before our readers. Among the qualifications of female teachers, the well-informed authoress places *common*

sense, which may be recommended to the other sex also, as of the first importance. She says,—

“By judgment or common sense, we must be understood to mean that faculty of the mind which views things in their proper light, or as they really are ; varying rules according to circumstances, and adapting means to ends. That teacher is but ill qualified to instruct, who cannot do this ; and, in connection with this, is that discrimination of characters so essential to effectual teaching ; since a close study of the various dispositions and capabilities, is indispensable in order to the proper application of discipline ; for, what will benefit one pupil, may injure another. In no one qualification are teachers more deficient than in this, and no one is more essential to the welfare of a school.”

Under the head of *Conscientiousness*, she says—

“Every movement of the teacher should be marked with conscientiousness. It should be a matter of the greatest importance, to perform the least, as well as the greatest duty. She should be very slow to promise either rewards or punishments, but very prompt to fulfil. With her, there should be no respect of persons. The child of poverty, is equally entitled to her smiles, as that of wealth ; nor should the capacity or incapacity of a scholar lead to favor or aversion. The most stupid scholar is not wanting in affection ; the coarsest and most unsightly garb often conceals a very affectionate heart. ‘*Thou God seest me,*’ should control all her actions, remembering the applause or censure of mortals is but a minor object in comparison with that of Heaven.”

Under the head of *Order*, she says—

“While I would firmly maintain that moral suasion forms the basis of good order, and that corporal punishment should be the last resort to establish it, I would beg leave to observe that I see no propriety whatever in an act of the legislature to abolish it. As teachers are the representatives of parents for the time being, if teachers are denied the privilege of using corporal punishment to subdue a rebellious spirit, I see no good reason why the parents should not be denied also.”

We are sorry to hear such a sentiment from one of that sex, which even now, at common law, is liable to be whipped, if so unfortunate as to have vowed to love, honor and obey the other. For our part, we can see no difference between flogging a wife and flogging a child, except that the latter, being generally more helpless, and less liable to plead its cause, is entitled to more forbearance.

We have only room for one or two extracts which show that the true character of woman is understood by the writer of them.

"Daughters of the Pilgrims! Do we, indeed, sustain so exalted a name; and in what respect, do we resemble them? Is it in the self-denying labors, the indefatigable efforts to benefit a rising generation that characterised our illustrious predecessors? Is it in the firm and devoted spirit which enabled them to bid adieu, forever, to their Mother Country, bound to their hearts by a thousand ties; to brave the fury of the ocean; to follow their friends and partners to a trackless forest; a howling wilderness, vocal only with the cries of wild beasts; or the more appalling and hideous shouts of an unrelenting, savage race? What sacrifices were they not called to make! what unparalleled sufferings, were they not destined to endure!"

* * * * *

"They chose rather to suffer affliction with the people of God, than endure the pleasures of sin for a season!" Nerved with that persevering vigor, which woman is capable of displaying in an emergency, no danger could deter them. Possessed of that firm adhesiveness peculiar to woman, toward the object of her undying love, we behold them following their partners through every scene; braving every danger; a willing sharer of their joys and sorrows; never to desert them, until that heart of affection was torpid in death, resembling the tender vine that clasps the towering oak, adhering more closely in the storm, than in the calm sunshine!

* * * * *

"The hour is advancing when the rights of Woman will be more fully recognized—her merit more justly appreciated. Then, she will be considered what Heaven designed her at the first. Then it will be remembered that she was not taken from the *head* to rule o'er *Man*, nor from the *foot* to be treated with contempt,—but from the *side* to be an equal. Then it will be found that Woman has an *intellect*, a *soul*! But how is this glorious day to be ushered in? How are the rights of females to be permanently established? It is to be brought about by the instilling of those indispensable virtues into the mind of our New England children and youth, which form the basis of all refined society. One of the noblest traits of the Christian Religion, is to seek out this most neglected gem, and place it in its proper light. Christianity comes to Woman with heart of love, and hands of mercy, breaking the yoke of bondage under which she has writhed and groaned ever since she fell. And we ourselves as female teachers, can aid in so glorious an enterprise. It is an indispensable duty that we owe to our God,—to the world at large,—to our beloved New England, and, in a peculiar manner, that we owe to OURSELVES!"

The following is the conclusion of the report :

[“Permit me, once more, to observe, how great is our privilege! This day is a witness of what Heaven has done in our behalf! Instead of being compelled to follow our friends over rugged mountains, trackless forests, and swollen streams, to avoid a savage foe; instead of being compelled to witness the kindling faggot; to listen to the groans of the dying, mingled with the insulting taunts of their enemies; we can assemble in harmony, to discuss the all-important subject of education, fearless and unmolested. Methinks this very spot on which we now stand, was once vocal with the appalling war-whoop! Yonder noble stream (the Androscoggin) is no longer bearing captives to scenes of greater suffering; but rolling in tranquil majesty, and fertilizing the peaceful regions through which it passes. We can assemble on this day, greeting each other with the cordial smile of friendship, in this sacred Dome, reared for the pure worship of the Most High! around whose hallowed walls slumbers the dust of many of our dearest friends; to be unmolested, till the voice of the Archangel, and the trump of God, shall awaken them. Let us no longer be too solicitous, respecting the location of our sphere of usefulness: let us rather seek to know how we shall best fill that sphere. Wherever placed, let us ‘act well our part,’ for ‘there all the honor lies!’ The approbation or disapprobation of Heaven, should far transcend all mortal applause or censure. On Woman the Son of God bestowed the greatest honor; as it was her unspeakable privilege to anoint his body for the burial; to be the last at the cross, and the first to announce his glorious resurrection; so let us emulate those women in pious zeal, and errands of mercy, and, oh, that it might be said of each of us, as was once affirmed by the Saviour of an humble *Female*, ‘She has done what she could!’”

EARLY RELIGIOUS INSTRUCTION.—Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself. “I showed him my garden,” says Coleridge, “and told him it was my botanical garden.” “How so,” said he, “it is covered with weeds.” “Oh!” I replied, “*that* is because it has not yet come to its age of discretion and choice. The weeds you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries.”—*N. Y. Observer.*

STORIES FOR CHILDREN.

[Continued from page 287 in No. XVIII.]

THE GRASSHOPPER AND THE ANT.

Why do you not work as I do? said an industrious ant to a grasshopper that was chirping and leaping about all day. If you do not labor and lay up a store for winter, you will starve to death when winter comes, and I will not lend you a mouthful. Don't distress yourself on my account, said the gay grasshopper, you may work as hard as you please, but as I never stay here in winter, I shall not make myself wretched all summer in laboring to prepare for it. The true plan is for you to work, and I will sing to you. A grasshopper laying up a store for winter would be as foolish as a man laying up treasures on earth, that he must inevitably leave.

SOLOMON AND THE ANTS.

One old man was scolding another for not working all the time. You know, said he, that Solomon tells us to imitate the ant, and work hard, and you see, tho' I am old, I keep working and laying up more and more. Yes, said the other man, but Solomon says, that the ant lays up in summer that he may rest in winter. Our summer is past, and our snow-white locks prove that our winter has come. Let us rest, as the ants do.

THE KINGS OF ANIMALS.

The eagle, the lion, and the whale, once had a meeting to inquire what they should do with man. They thought it hard that he should rule over the kings of the birds, the beasts and the fishes, and they determined no longer to submit to him. "I will tear out the eyes of every man I meet!" said the eagle. "I will eat every one I meet!" said the lion. "I will drown all I meet!" said the whale. "You had better not *meet* any of them!" said a fox, who was listening; "you are only safe when you are out of their way."

THE ISLAND OF CUBA.—The island is 524 miles in extreme length, with a width varying from 22 to 17 miles, and covers an area of 37,000 square miles, being about the size of the State of Maine. It contains a population at the present time, of 1,400,000; of which about 610,000 are whites, 190,000 are free colored, and 600,000 slaves. Its imports, in 1847, were \$32,389,119, of which \$7,049,975 were from the United States. Its exports during the same period were \$27,998,770, of which \$12,394,876 were to the United States. In 1847 the number of arrivals, at its ports, was 3740, and the number of its clearances, 3346. Its principal harbors are the finest in

the world. The amount of American tonnage employed in the trade with Cuba is 476,773 tons. It has 195 miles of railroad completed and in successful operation, and 61 miles in course of construction. It is well watered by numerous rivers, and its surface, except in the central portion of the Island, is diversified with mountains. Only two-fifths of its surface are cultivated. Of the remaining three-fifths, now unused, one is probably worthless, leaving half of its agricultural resources undeveloped. The climate is so genial, that it yields two crops a year of many of its productions. It also abounds in materials for manufacturing purposes, and its mountains contain mines of copper which are worked to considerable advantage.

PUBLIC BATHS.—The *Pittsburg Saturday Visiter*, edited by Mrs. Swisshelm, has the following just remarks on the squeamishness of certain persons, who, everywhere, prefer to “swallow the camel.” We know of no greater reproach to our noble city than the fact that, from year to year, her police regulations have more and more restricted the liberty to bathe in the waters that surround the city, until no fit place remains. Twenty thousand dollars a year expended, under the head of school appropriations, for the purpose of providing free baths for the people, would greatly conduce towards the health and happiness of young and old. The extract follows:—

“It is no doubt painful for people to be offended with the unnecessary exposure of any one’s nude form; but it is no less painful for people to need washing, and be prevented the luxury of a bath. The health, comfort, and good morals of the community require more bathing; and if our councils would erect some bathing-house at the water’s edge, where men could undress and get into the water without offending anybody’s vision, it would be the right way. And in the mean time it would be far better for ladies to wear leather specks, than for the men to be unwashed! Ladies, in hundreds, visited the last collection of curiosities exhibited in Washington Hall, and in that were numerous figures of nude men! They could go there, stand within two feet of these figures, and examine them carefully, for amusement; but their modesty will not let them pass within a hundred yards of a man in the river without his clothes! But there is some *practical* good to be gained by the bathing operation, while the statue business is for *ornament* alone,—a mere evidence of cultivated taste and refined manners. Now, we would respectfully suggest, that instead of making laws against bathing, our councils appoint a police force, to catch our dirty population, take them all down to the river and heave them in, once

every day, unless they can show a certificate of being already washed. Let them make some provision for bathing, if they do not want folks offended by seeing them in the river ; and we would advise all the men and boys who want to wash, just to wash away, until some of the modest people begin to make a stir for a public bathing-house."


OUTLINE MAPS AND GLOBES.—As the season for winter schools is approaching, we venture again to call the attention of teachers and school committees to the subject of school apparatus, especially to those now indispensable articles, Globes, and Outline Maps.

We have already noticed and recommended the School Globe manufactured by Silas Cornell, which, for simplicity of construction and fitness to illustrate the common phenomena of the earth, as well as its latitude and longitude, is far superior to any other. Since we first noticed it, we have the pleasure to learn that many hundreds have been sold in this vicinity, and we shall be happy to learn that this notice has stirred up others to purchase and use a thousand more.

Since the last winter schools commenced, we have prepared a series of **OUTLINE MAPS**, so good and so cheap that the districts will be without excuse, if they forbear to obtain a set of them. They are eight in number, and cost with the key, which is a complete geography, but *four dollars*.

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To the Teachers of Massachusetts, we would say that our Grand Outline Map of Massachusetts should be in their hands, if it is any object to teach our children the geography of their own State, their own HOME. This beautiful map is larger than the map published by the Legislature, much plainer, and every town is separately colored. The price is \$5.00. We trust our interest in the progress of the schools, will be a sufficient apology for our noticing articles in the preparation of which we were unavoidably concerned.

 *All Communications, Newspapers, and Periodicals, for the Editor, should be addressed to Wm. B. Fowle, Editor, Boston.*

THE COMMON SCHOOL JOURNAL is regularly published, semi-monthly, by **LEMUEL N. IDE**, 138½ Washington-street, up stairs. (opposite School-street,) Boston. Price, One Dollar a year, payable in advance.]

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The attention of Teachers and School Committees is particularly invited to the contents of this Extra, as nothing is advertised in it but what is of special interest to them. They are also requested to preserve it for reference.

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Copies will be furnished for examination to teachers and School Committees, gratuitously, by the publishers, A. Hutchinson and Co., Worcester, Mass.; or by Wm. H. Hill and Co., Boston; Leavitt, Trow and Co., New York; Uriah Hunt and Son, Philadelphia; Cowen, Dickinson and Co., Knoxville, Tenn.; and orders can be transmitted through any of the Book Sellers of the United States.

PROF. MANDEVILLE'S READING BOOKS.

APPLETON & CO. PUBLISHERS,

200 BROADWAY, N. Y.

Professor MANDEVILLE, whose series of Readers for Common Schools, published by the Appletons, have met with such universal commendation and approval from teachers in all parts of the United States and Canada, has just finished two courses of Lectures explanatory of his system; one to the Public School Teachers of Brooklyn, the other before the Public School Society of New York. From this last body have been received the following statement and resolutions, unanimously adopted by a meeting comprising seventy-six of the members:

NEW YORK, July 9, 1842.

The Teachers of the New York Public School Society have listened with much pleasure to Professor Mandeville's Course of Lectures on Reading, and it appears to them that his system, as explained in the "Elements of Reading and Oratory," presents the following advantages:

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- 4th. It is equally valuable as a Rhetorical exercise, since it places the subject of "Style" in a clearer light than any elementary work with which the Teachers are acquainted.
- 5th. A classification of the different sentences in the language, with a description of their distinctive peculiarities of structure, and this classification successfully illustrated by examples drawn from a great number of the best English writers.
- 6th. While other systems are content with laying down some general principles, and leave so much to caprice or momentary impulse on the part of the reader, this system on the other hand considers minute details as of the utmost importance to general effect; and by giving reasons for the particular delivery of every form of sentence, recommends itself by its clearness, precision and unity.
- 7th. These views apply to the "Elements of Reading and Oratory," the only work of Professor Mandeville's that has come under the notice of the Teachers as a body.

It is therefore,

Resolved, That the Teachers of the P. S. Society recommend the system of Professor Mandeville, contained in his "Elements of Reading and Oratory," as worthy of the very highest attention of their fellow-teachers everywhere.

Resolved, That the excellent illustrations of his principles given by the Professor, have conveyed to us a very correct and clear idea of the practical benefits of his very excellent system.

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THESE TWO READERS are formed substantially on the same plan; and the second is a continuation of the first. The design of both is, to combine a knowledge of the meaning and pronunciation of words, with a knowledge of their grammatical functions. The parts of speech are introduced successively, beginning with the articles; these are followed by the demonstrative pronouns; and these again by others, class after class, until all that are requisite to form a sentence have been separately considered--when the common reading lessons begin.

The second Reader reviews the ground passed over in the Primary, but adds largely to the amount of information. The child is here also taught to read writing as well as printed matter; and in the reading lessons attention is constantly directed to the different ways in which sentences are formed and connected, and of the peculiar manner in which each of them is delivered. All who have examined these books, have pronounced them a decided and important advance on every other of the same class, in use.

III. THIRD READER.

IV. FOURTH READER.

In the first two Readers, the main object is to make the pupil acquainted with the meaning and function of words, and to impart facility in pronouncing them in sentential connection: the leading design of these, is to form a natural, flexible, and varied delivery. Accordingly, the Third Reader opens with a series of exercises on articulation and modulation, containing numerous examples for practice on the elementary sounds (including errors to be corrected) and on the different movements of the voice, produced by sentential structure, by emphasis, and by the passions. The habits formed by these exercises, which should be thoroughly as they can be easily mastered under intelligent instruction, find scope for improvement and confirmation in the reading lessons which follow, in the same book and that which succeeds.

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2. Variety of sentential structure.
3. Variety of subject matter.
4. Adaptation to the progressive development of the pupil's mind; and, as far as possible
5. Tendency, to excite moral and religious emotions.

Great pains have been taken to make the books in these respects, which are, in fact characteristics of the whole series, superior to any others in use: with what success, a brief comparison will readily show.

V. THE FIFTH READER; OR COURSE OF READING.

VI. THE ELEMENTS OF READING AND ORATORY.

These books are designed to cultivate the literary taste, as well as the understanding and vocal powers of the pupil.

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From the "Literary World" of May 12, 1849.

AN ELEMENTARY ARITHMETIC, designed for Academies and Schools: also serving as an Introduction to the Higher Arithmetic. By George R. Perkins, A. M. Hartford: H. H. Hawley and Co.; Utica: Hawley, Fuller & Co., 1849.

This is by far the most scientific elementary Arithmetic we have seen. There is a neatness of arrangement, a disposition of matter, an accuracy and force of statement, which prepare the learner from the outset for the handling of the higher mathematics. This is effected by a neat typographical dress, for which the publishers may rightly congratulate themselves, as well as by the method of the author. There is a clean and clear style about the whole book. It is straightforward without repetition, brings related subjects into apposition, simplifies difficulties, and is practically useful in matters not always so early or so well taught as in the mercantile calculations. It is the second in a series of mathematical books by the author, of which the first or "Primary Arithmetic" is in the press.

HIGHER ARITHMETIC. This work is what its name purports, a "*Higher Arithmetic*;" designed for academies and advanced classes, containing many new principles, and developing the abstruse, curious, and beautiful properties of numbers, in a manner never before attempted by an American author.

We have examined Professor Perkins' treatise of Higher Arithmetic with much pleasure. We were especially pleased with the accuracy and precision of the definitions and rules, and also the numerous examples well calculated to lead the pupil by easy and progressive steps through the difficulties of the science. It contains, besides, many original improvements which are not found in the common treatises we now possess. We, therefore, recommend it to public patronage, as a book well calculated for those pupils who intend studying the higher branches of mathematics.

We have also examined an Elementary Treatise on the same subject, by the same author, intended as an introduction to the above, and consider it an excellent book for those beginning arithmetic, and who do not intend to study an extensive course.

JAMES F. MACULLY,
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From Professors Jackson and Potter, of Union College, Schenectady.

I have examined Professor Perkins' Elements of Algebra. It is a work in which the peculiar merits of the French and English systems are combined; the practical and theoretical being made to illustrate each other. It is consequently better adapted to elementary instruction in our seminaries than any foreign work I have seen. Indeed, it is equally fitted for the common school and the college, as the elementary principles are exhibited sufficiently in detail and with admirable clearness, and the higher parts of the science are fully and ably discussed.

I. W. JACKSON, A. M.
Professor of Mathematics.

I concur with Professor Jackson in the above opinion.

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“ REPORT.

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